THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, nor a pure resolve, nor a loving act has ever gone forth in vain."—F. W. ROBERTSON.

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MORMONISM, THE WORD OF GOD.

IN a recent sermon delivered by a sectarian minister upon the "Gravest Peril of the Christian Church," an indictment upon the modern church was uttered which is of particular interest to those who believe in the teachings of the Church of Jesus Christ of Latter-day Saints. The reverend gentleman proceeded at length to establish the fact that there was no need for the Christian Church to "play the ostrich game—of hiding its head when danger was near and trying to persuade itself that there was nothing wrong." Then with admirable candor and outspoken fearlessness he shows "that it was patent to all who were willing to face the facts, that the Church was suffering from a fearful paralysis, and that there was a screw loose somewhere."

He states that because of this paralytic condition "there were hundreds of their places of worship in which the sob of the God-converted sinner, the heart-breaking prayers, the real, exultant thanksgiving of such people had not been known. In comparison with their numbers none of the Free Churches of the land had been leading so many sinners to Christ as their friends the Baptists, but even their hearts had been saddened during the last two years by a decrease." "The solution of this difficulty," he suggested, "was in *going back to the word of God.*"

No Mormon elder could have stated with more precision and directness the fundamental claims of the latter-day gospel which

he is advocating in the world than has been done by the reverend gentleman in the above conclusion.

Ninety years ago this spring, a youth then in his fifteenth year, troubled in heart and soul as to which of all the many creeds then extant upon the face of the earth was accepted of God, and relying upon the promise of the Lord to grant wisdom unto any man who asked in faith (James 1:5), sought in humility and prayer the balm for his soul. Retiring to the secrecy of the woods of Vermont, he, with single purpose of heart, called upon the name of the Lord. In answer to his earnest supplication for light there appeared to him in vision two heavenly personages, "whose brightness and glory defy all description." "One of them," he says, "spake unto me calling me by name and said, pointing to other, 'This is my beloved Son; hear him.'" Propounding to these heavenly personages the problem which was troubling him—as to which of all the sects was right—he received a startling answer.

Jesus Christ—for the personage who spoke was none other than our Savior—stated that he must "join none of them for they are all wrong, that their creeds are an abomination in my sight, they draw near to me with their lips but their hearts are far from me. they teach for doctrine the commandments of men, having a form of godliness but denying the power thereof."

The Prophet Joseph Smith carried this message to a world which received it as it invariably has received the messages of God spoken through the mouths of His holy prophets, with mocking and persecution. The condemnation of Christendom which the message contained was scathing and remorseless, it is true. It was, however, no man's opinion, but the grave, unmistakable judgment of the Redeemer of mankind, the very head Himself, the One alone who has power to judge. But the Prophet—warned of the Lord that "his name should be had for good and evil among all nations, kindreds and tongues, and that it should be both good and evil spoken of among all people"—unflinchingly bore testimony of his mission and was the instrument in the hands of the Lord of restoring to apostate mankind the gospel of Christ in its pristine purity. Hated, reviled, hounded like a criminal. the mortal hate of his persecutors finally reached him in the assassin's cowardly bullet and he died sealing his testimony with his blood.

It is apparent that the real motive whereby his name was and is had for evil among so many men lies in the fact that he had dared to deliver to mankind the rebuke of their God that they had departed from His word. This the Prophet proclaimed ninety years ago and the truth of the message is the only excuse for Mormonism existing in the world.

Is sectarianism, as expressed in the sermon referred to above, as well as divers opinions from many learned divines of a similar nature, finally awakening to a realization of the fact that some-

thing is wrong with Christendom? Does the diminution of numbers who attend the churches, and the increase of philosophical and ethical societies mean that thinking men are beginning to perceive that the creeds are actually "abominations"? Are the natural organs of man beginning to spew up as indigestible doctrines which send to everlasting perdition and hell those who were never so fortunate as to hear the name of Jesus Christ; that teach that unbaptised infants cannot be saved, or that man is predestined to be saved or damned as it pleases God? The signs of the times point to the fact that men are beginning to realize that such creeds are not only unscriptural but unreasonable and inconsistent with a belief in a just and merciful God.

While certain individuals of Christendom are beginning to rise above the mists which have enveloped them in darkness and error and to realize that they have departed from the word of God, Mormonism has declared to the nations for the past eighty years that such a condition prevailed, and that the one solution lay in a return to the simple teachings of Jesus Christ. It holds out by the sure word of prophecy and divine revelation the "screw" which has again placed the machinery of the gospel of salvation in working order. Its message, as in the days of the dispensation of the Meridian of Times, is "Repent, for the kingdom of heaven is at hand," and this goes forth for the last time before the "great and terrible day of the coming of the Lord."

Southport. RICHARD W. YOUNG, JR.

THINGS NATURAL AND SPIRITUAL.

THE principles of natural law govern the spiritual world in a remarkable way and are in strict accordance with the unvarying law of God. Everything is duplicated and finds its counterpart in things natural and spiritual. Latter-day revelation has taught us that man is in the image and likeness of God, that not only has this a reference to moral characteristics, but also in physical outlines. That as we are governed by passions, emotions, so also the Eternal Father has corresponding qualities, "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103: 13.) "Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still." (Jer. 31: 20.) A parent's love finds its highest development in the love of God, our common Father, for we are all His offspring and have been sent here by Him for "a great and glorious purpose," to become like Him, that as He now is, we shall be hereafter. Every good quality we possess we have inherited from God. Every generous impulse is a witness of our Divine parentage. Dim fleeting memories that come to us we know not how or why remind us of our former existence in that bright land of spirits, when we

stood in the Father's presence and heard when all "the morning stars sang together and all the sons of God shouted for joy."

"I cannot think that good with me, can evil be with God."—WHITTIER.

The Apostle Paul informs us that the gospel is "The power of God unto salvation unto all them that believe." The blessings of God are predicated on obedience. This has been the experience of God's people in all ages. The history of the Latter-day Saints may be epitomised in one word—Obedience. They esteemed the reproach of Christ greater riches than all the treasures of the world, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The Gospel might well be compared to the sun. The great luminary of the heavens gives light, heat and beauty to our world; it supplies us with food and all the necessaries and comforts of life. It shines for all, but all are not compelled to enjoy its invigorating beams. If a man were to wilfully shut himself up in a darkened room, then God's sun would not shine for him. And yet this has been done in a spiritual sense. The gospel was preached in Eden. The good news of salvation through the First-born was sent to gladden the hearts of men, but they chose darkness rather than light, and so God gave them over to a strong delusion, that they should believe a lie. We know that the sun's rays produce different effects, it hardens some substances while it softens others. This was the experience of Pharaoh. The word of God had the effect of "hardening his heart," and so we are told "God hardened his heart," but only in the manner indicated. On the same principle Jesus told His hearers, "I came not to bring peace to the earth, but a sword. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household." (Matt. 10: 34-36.)

The inevitable result of His gospel would produce different effects, it would soften some hearts and harden others, of that He had experimental knowledge, as witness the woman at the house of Simon, and the blasphemous throng who clamored for His death. The warfare is still going on in the world between God and Satan, good and evil, light and darkness, error and truth. "For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Romans 8: 7.) Latter-day Saints can bear a testimony to the truthfulness of these things. Like the early Christians, they are evilly spoken of. What misrepresentation, what prejudice, what ignorance prevails. They have been calumniated, hated of all men. The little stone is growing larger, and will soon overspread the whole earth. The truth of God will prevail, "For as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14: 11.)

Marconi's wireless system is now of practical utility to the

world, and must be considered one of the greatest discoveries of modern times. Its utility was vividly seen in the affair of the s.s. *Republic*. The vessel was in distress on a mighty expanse of ocean, with not a sail in sight, and with no prospect of deliverance. But she had on board one of Marconi's wonderful contrivances and messages were sent out on every side for aid. Many of them were lost, but far away, unseen to the eye, there was a ship fitted with a similar apparatus which was in tune with that on the "*Republic*." It received the message and sent the help so urgently required. Is not man a machine of more exquisite contrivance and God a receiver of more perfect construction than any human invention? If such can beat in tune with one another, if the mind of God and the mind of man are "*en rapport*," if the heart of man and the heart of God are beating in unison, what possibilities dwell in the thought! Pray to God and the Holy Spirit will act as the medium for transmitting your messages. They will be carried to the throne of the Highest, and from that far away heaven Divine help and succor will come. "Pray without ceasing," "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.) "And all things whatsoever ye shall ask in prayer believing, ye shall receive." (Matt. 21: 22.)

"But when in life we're tempest driven,
A conscience but a canker,
A correspondence fixed with heaven,
Is sent—a noble anchor!"

BURNS.

The example of the Prophet Joseph Smith should stimulate us to seek wisdom from God, that His Holy Spirit may permeate our whole being, leading us to perfection and enabling us to abound in every good word and work.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." (Matt. 25: 26.)

J. FALCONER PRATT.

OUR GOD AND THE BIBLE.

AFTER an open-air meeting in Preston recently, a man felt himself called upon to make a few remarks directed against us. In the course of his harangue, he quoted the following from a hymn: "The God that others worship, is not the God for me." He endeavored to show thereby, that we are imposters. Although I cannot find the quotation in our hymns, I am willing to let it stand as it is, provided they claim to worship the god their respective creeds describe, and not the God that is described in the Bible. "Oh, but we do worship the God of the Bible," they say. My purpose here is to show, briefly, that they do not, according to their

written creeds, and also to show that we do worship the God of the Bible.

By those opposed to us, and ignorant of our teachings, we have been charged with not believing in Christ, and as indicated above, with not worshipping the true God. I will quote from the Book of Mormon, one of our standard works, and show that the God and Christ of the Book of Mormon are the same as the God and Christ of the Bible, which is also a standard work of our Church. In I. Nephi 19:10, we have this from the Prophet Nephi: "And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him; yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel, as a man into the hands of wicked men." Is not this the God of the Bible? He that would answer no, is ignorant of the Scriptures. Nephi was a son of the Prophet Lehi, who left Jerusalem about six hundred years before Christ, under the direction and command of God.

In Alma 9: 26, we have a direct testimony of Jesus Christ. Speaking to some who had departed from the truth, he said: "And not many days hence the Son of God shall come in his glory, and his glory shall be the glory of the Only Begotten of the Father, full of grace, equity and truth, full of patience, mercy," etc. Compare this with the Apostle John's testimony of this same Christ. "The word was made flesh * * * (and we beheld his glory, the glory of the Only Begotten of the Father,) full of grace and truth." (John 1: 14.)

After His resurrection, Christ appeared to the Nephite people on the western hemisphere, and III. Nephi records the following in connection with His appearance, 11th chapter, 15th verse: "And it came to pass that the multitude went forth and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet." How like the case of doubting Thomas. With this *brief* testimony from the Book of Mormon, can anyone doubt the fact that the Latter-day Saints believe in God and His beloved Son, Jesus Christ? Anyone desiring to read more of Christ's ministry among the Nephite people is referred to III. Nephi, and they will see how like the mission among the Jews it was.

If then we believe in God and Christ, what is the difference between us and Christendom? Briefly it is this: We worship a material God, one with a body and parts, also passions. Christendom worships an immaterial, bodyless, passionless nonentity. Is our God or Christendom's God the God of the Bible? Let us see. We read in Genesis that man was made in the image of God. Some say that mean's the moral image, but many learned men of to-day controvert that idea. Dr. Samuel Kinns, of the college at Highbury, gives the following idea: "I am sure if a man would only consider a little more the divinity of his human form, and would remember that God has indeed created him in His own

image, the thought would so elevate and refine him that he would feel it his duty to glorify God in his body as well as in his spirit." We all agree that Christ had a body and it was so nearly like the Father's body, that He said to His disciples: "He that hath seen me hath seen the Father." Paul tells us (Heb. 1:3) that Christ was "the brightness of his (God's) glory and the *express* image of his person." In Philippians 2:6 Paul, speaking of Christ says: "who being in the form of God, thought it not robbery to be equal with God." I believe this is enough to show any reasonable person desirous of knowing the truth, that our God is indeed the true God. A correct knowledge of God is necessary to the exercise of true religion, as God is the foundation of all religion. If the foundation of a house be faulty the building will eventually topple over, so it is with religion; if it is based on a faulty foundation it will fail sometime.

Our God has passions; so had the God of the Bible. He loved, and he became angry—both strong passions. Having a body like Christ's He, of course, has parts. We are told by the Athanasian creed that God is incomprehensible. The God of the Bible is comprehensible because Christ Himself said it was "life eternal that they might know" the only true God. "Man cannot by searching find out God." Certainly not, but God can reveal Himself to man and we as Latter-day Saints are thankful to say he has done so. We are no longer in doubt, but know the truth and the truth has made us free from the opinions of men. "Seek and ye shall find, knock and it shall be opened unto you."

Birkenhead. HAROLD W. LANGTON.

PRAISE HIM.

Ye saints of God, adore Him
Who lit this later flame;
Thank Him for revelations,
And that an angel came;

To bring to earth the Gospel,
With all its blessings too;
Truths which were hid in darkness
Are now revealed to view.

These latter-days are gladsome
With melody and song,
Because we have the dayspring,
And saints of God are strong.

World's darkest night has worn to morning,
And sorrow's flown away,
God's Prophet has come to His people;
His Kingdom stands for aye.

Gateshead-on-Tyne. AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 16, 1910.

TO THE ELDERS AND SAINTS OF THE EUROPEAN MISSION.

GREETING:—

Under appointment of the First Presidency of the Church, I enter upon my labors in the European mission with much pleasure. Although I come now to Europe for the first time, I have ever felt an abiding interest in the work of the Lord in all this broad land, and have rejoiced exceedingly in the steady progress and development of God's purposes among the nations.

I have noted the splendid results growing out of the immediate labors of my predecessor in office, President Penrose, who is well on his way to Zion. He has made a brilliant record in the presidency of the European mission. He was an able advocate of the truth—a speaker and writer of exceptional ability. Many thousands have listened to his voice with rapt attention, and have perused his writings with the keenest satisfaction. He is a member of the Council of the Twelve Apostles, a man of probity and truth, and is a tower of strength in the Church of Christ. His departure from the European mission will be deeply regretted, as also will that of his faithful and devoted companion who has labored so diligently among the sisters, but the faith and prayers of hundreds of friends and admirers will follow them to their mountain home.

As already set forth in the *Star*, President Penrose has been ably supported by the brethren associated with him at Durham House, who have given prompt and careful attention to all matters coming under their jurisdiction. My brief connection with these faithful servants of the Lord has already afforded me great satisfaction, and I am justified in saying that the elders and saints may continue to look for courteous and thoughtful treatment at "headquarters."

I heartily commend the mission presidents, conference presidents and traveling elders in the European mission for the excellent

work accomplished during the past three years, as summed up and published in the last issue of the *Star*. Surely the Lord is pleased, and the angels rejoice over these devoted servants of the Master.

Brethren, slacken not in your further efforts, but be humble, studious, prayerful, avoiding the "very appearance of evil," and God will make you fruithful in the spirit and crown your labors with success. Ever bear in mind that your mission is to warn the world and that you can best meet this responsibility by presenting, fully and thoroughly, in all simplicity, the *first principles* of the gospel. Do not give your time to searching after or to preaching the "deep things" of the kingdom. The Lord said to the elders of the Church: "Verily, verily, I say unto you, even as you desire of me, so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed." (Doc. and Cov., Sec. 6: 8, 9.) We would do well to give heed to this impressive admonition and commandment.

I am personally acquainted with a number of elders now in the field; others I do not know, but hope to meet them all in the near future, as circumstances and conditions shall determine; in the worship of the Lord, in Priesthood gatherings and general assemblies of the saints and strangers. Thus will old friendships be renewed, and, I trust, new friendships be acquired. And thus, also, will opportunity be given for a closer relationship with the affairs of the Mission, a knowledge of which is so desirable and essential to the presiding officer.

There are many honest souls in the European mission who have cast in their lot with the Latter-day Saints, and who are seeking by their faith, humility, diligence and good works, to glorify their Father in heaven. To all such I say: Godspeed. Be not weary of well-doing, always remembering that "the race is not to the swift, nor the battle to the strong, but to him who endureth to the end."

Finally, and in conclusion, I bear testimony, as a servant of the Lord holding the keys of the holy apostleship, that the gospel has been restored to the earth in its fulness and power, and we invite all men, everywhere, who are interested in their soul's salvation, to investigate carefully and candidly, and in a prayerful spirit, the claims made by the Latter-day Saints respecting this glorious restoration.

The Lord has spoken from the heavens in these latter days, has sent down the authority of the Priesthood, organized His Church, and is preparing a people for His second advent, which is near at hand.

Your brother and fellow-laborer in the cause of truth,

RUDGER CLAWSON.

DAY DREAMS.

HE was a little, ragged, half-clad, barefoot urchin. His blue denim trousers hung in baggy folds on a body slender almost to emaciation, and were held in place by an old suspender which had evidently done similar duty for an older member of the family in an earlier time when it rejoiced in a community of service—it had been one of a pair, now, alas, widely separated! A hickory shirt and the crown of an old hat completed the young man's attire. As it was a frosty morning in fall, it was not too warm an outfit, even if the poor little form it barely covered had given evidence of better feeding.

Two scraggy, spotted cows ambled along on the two sides of the road, furtively and thievishly encircling with their rough tongues as much of the frosty grass as the youngster would allow them opportunity to take between cuts of the long whip which he carried, the better to enable him to walk in the middle of the track where the sharp, rough surface of the frozen sand, though not at all pleasant to his bare feet, was still preferable to the grassy side of the road.

He had been awakened, as usual, by that authority which to his young mind, represented the supreme will of the universe—without its providence—his father! He would as soon have tried to dodge a flash of lightning as to evade an order of that sort. He had been told, as usual, to "git a hustle" on him, and "git them cows to pasture." It was too early in the fall to be "wearin' out his boots," so there he was walking on the sides of his feet, so that the bottoms might have a chance to get warm again, and thinking, not entirely without bitterness, surprising as it may seem, of what he would do when he was a man!

The autumn sun just peeping over the eastern hills shed a golden light on the landscape, and seemed to give a far-away promise of warmth strangely at variance with the frosty rain. But a gleam of hope as golden and roseate as that light had taken possession of that young soul, and in the waking dream, all unconscious of his torn and scanty garb and of the biting frost of that dreary morning, the mists of years were rolled away, and he saw himself as he was to be.

The hard road, the scraggy cows, the long, damp, frosty grass and all the pain and misery of the present faded away. In imagination he was a man, rich, powerful and respected. He saw around him not the barren slopes on which from day to day it was his task to attempt to eke out the pitiful livelihood to which he had been accustomed; but, as far as the eye could reach, rich fields of waving grain shone like a sea of emerald in the yellow sunlight. Giant oaks and elms reared their heads in the crystal air and cast deep, cool shadows over the velvet lawn. The stately columns of a noble mansion standing among the trees, with happy children

playing about, completed the picture. And it was all his—his land, his home and his children: not little half-clad, half-starved beggars, cowering away from a father's voice, but happy, free-hearted children, with the love-light in their eyes, thronging and clambering to meet him whenever he appeared.

And he would meet them with a gentle word: never should they hear the rough, harsh tones that so terrified him at times. He would be a father indeed to them, all gentleness and kind—"Hi! There! What the devil are you a-dreamin' about, anyway? You just better git a move on you now, and git them cows to pasture, or you'll get no breakfast this day! You confounded, lazy, good-for nothin'—Ef I git my hands on you, you'll move faster'n that! ! !—

Back comes all the frost, cold and misery! But thank God for the day dreams, for all that!

From *Cleveland (O.) Leader*, September 2, 1900.

FROM THE MISSION FIELD.

Relief Society Organized.—The Relief Society of Kidderminster (Birmingham conference), was organized June 12th, by President T. F. Greenwood, as follows: Sister Elizabeth J. McGiloray, president; Ellen Bennett, first counselor; Mary Ann Skarrett, second counselor; Edith Allen, secretary, and Alice Hart, treasurer.

Saints Popular at Sea.—Brother Robert Smith, who sailed with the company of emigrants which left Liverpool on the 17th of May, per s.s. *Zeeland* bound for Boston, writes that the saints were very well treated by the officers, and the passengers of the second class. As an evidence of their popularity, he sends a copy of the program rendered on behalf of the Seamen's Charities. Although the saints constituted but twenty-five per cent of the number in the second class department, they presented ten out of fifteen items on the program.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home June 11th, 1910. per s.s. *Megantic*: From Great Britain—Urban Johnson, Laron Andrus, J. H. Melville, Ezra O. Smith, James W. Burt, Vincent Bennion. From Scandinavia—O. C. Guldbrandsen. From the Netherlands—James H. Carstensen, Joseph S. Bennion, John H. Teeples. From Switzerland and Germany—Joseph Kunz. With the company were fifty-six emigrants in charge of Elders Laron Andrus, Joseph S. Bennion and J. H. Melville. Elders N. F. Bullen and Alvin Robinson of the British mission have been honorably released to return home, and sailed June 14th, 1910, per s.s. *Zeeland*.

Elders Given Enthusiastic Reception.—The elders laboring in Bedford (Manchester conference), had an interesting experience on the 4th inst., while tracting the town square vicinity. The whole neighborhood turned out to express their appreciation of "Mormonism." The elders stood their ground, however. and gave them answers to their questions. The angry populace made all kinds of threats, but sober-minded men among them gave better counsel. There were those present who perceived that the elders were giving their questioners the worst of it, and Gamaliel like, advised the people to have a care what they did. The brethren are encouraged rather then discouraged by their reception and are convinced that much good will come out of the unusual attention paid them. It's much better than being ignored.

Departure of President Penrose and wife.—President Charles W. Penrose and his wife, Sister Romania B. Penrose, sailed on the s.s. *Mauretania*, June 11th, 1910, for New York. They have both fulfilled with great credit the missions to which they were called, and are returning with the best wishes, the love and esteem of thousands of friends throughout all Europe, and with the blessings of the Authorities who preside over them. Much has been fittingly said in their praise, and their hearts have been made to rejoice. The work they have done in this land stands as a monument to their faithfulness and energy. It will make all their days happy, even those numberless days which they will surely be permitted to enjoy without the confines of this probation. We rejoice with them in anticipation of the glorious welcome they will receive in the valleys of the mountains when they shall meet with loved ones from whom they have been so long separated. God bless them and all who are their's!

Farewell Social for President and Sister Penrose.—On Friday evening, June 10th, a most excellent social was held in honor of President and Sister Penrose previous to their departure for Zion. The hall at Durham House was well filled with visitors and an excellent program was rendered. At the close of the program, each of the guests was presented a valuable and very beautiful ring, a token from the elders in all the European Mission, the Sisters of the Relief Societies and saints and friends of the various branches in these Isles. The rings were each set with one large pure-white diamond purchased in Amsterdam. President Thatcher of the Netherlands-Belgium mission gave his good offices in the purchase of the gems, assisted by a diamond merchant of thirty years experience, an uncle of Elder Korthals of that mission. After a half day spent in examining stones in one of the biggest emporiums in Amsterdam, two were selected which the expert, Elder Korthals' uncle, declared to be absolutely perfect in

every detail. It was a pleasure to be able to present such gems to our honored guests and the responses were made with great feeling. After all other parts of the program had been gone through with, refreshments of cake and sandwiches, ice cream of strictly American make, and strawberries were served. It was a delightful evening in every respect.

Baptisms.—One person was baptised by Elder John Carter, on May 27th, 1910, in the Corporation Baths at Blackburn, in the Liverpool conference.

Wednesday, June 8th, 1910, one more convert was added to the Church by baptism at Aberdeen (Scottish conference), the ordinance being performed by Elder Garnett Woodward.

In the Corporation Baths at Kidderminster (Birmingham conference), five persons were baptised June 11th, 1910, Elder T. E. Wilding officiating.

Saturday, June 11th, 1910, a baptismal service was held at the Pendleton Baths, Manchester (Manchester conference), at which four members were added to the Church by baptism. The ordinance was performed by Elders W. E. Mitton and William Chapple. The candidates were from Swinton branch.

A baptismal service was held at Norwich Swan Baths (Norwich conference), on Sunday, June 12th, 1910, at which five persons were baptised, President John A. Horton officiating.

On Sunday, June 12th, 1910, a baptismal service was held at the Public Baths, Gainsboro (Hull conference), when two more candidates were admitted into the fold of Christ. The ceremony was performed by Elder E. H. Bailey.

Monday, June 13th, 1910, a baptismal service was held at the Gorbals Baths, Glasgow (Scottish conference), at which seven members were added to the Church. The ordinance was performed by Elders Willard Richards and James Brown.

District Meetings.—Special services were held in Carlisle (Newcastle conference) Sunday, June 5th, 1910. President Joseph W. Clark and seven traveling elders were in attendance. After the authorities had been sustained at the afternoon session, Elder Olaf C. Jensen addressed the congregation on Church organization, showing the need of system and systematic work even in matters pertaining to our soul's salvation. President Clark urged all to be practical in their lives, in spiritual as well as temporal things. Sister Flora Ridge and Elder H. C. Anderson sang as solos during the session, "The Gleaner's Slumber Song," and "The Beautiful City," respectively. The evening service was more largely attended. Elder Ben A. Critchlow spoke on the Apostasy, showing how God's plan of salvation had been superseded by the systems of man. Elder H. W. Heap in a few pointed statements made clear the principle of individual salvation. Elder Critchlow

sang, "Joseph the Seer," and Sister Ridge sang, "The New Born King."

A district meeting was held in Sunderland (Newcastle conference), Park Hall, Sunday, May 29th, 1910, which was largely attended by saints and investigators. President J. W. Clark and a number of the traveling ministry were in attendance. Elder Lewis W. Edwardes occupied the time in the afternoon service, taking as his subject "Revelation." The evening meeting was turned over to Elder Stayner Richards, who discoursed on the comprehensiveness of "Mormonism." Sister Amy Wright rendered several beautiful solos during the services.

Two very successful district meetings were held in St. Stephen's Chambers, Norwich (Norwich conference), Sunday, June 12th, 1910. President John A. Horton and twelve traveling elders were present. At the afternoon session Elders Shepherd and Walker spoke interestingly on the ordinance of baptism and "One Plan of Salvation," respectively. Elder F. B. Hammond was then introduced as the next president of the Norwich conference, to succeed President Horton, who sails on the 25th. In a short, spirited address he expressed himself as willing to assume the duties of his new office. At the evening meeting, Elder J. D. Stevenson explained very clearly the Latter-day Saints' belief in regard to the Book of Mormon. It is not to supplant the Bible but to testify with this Holy Book, of the divine mission of Jesus Christ. President Horton then gave his farewell address. Thanked the saints and friends for their kindness to him and exhorted them to make the will of the Lord their first duty. Bore a strong testimony to the divine mission of Joseph Smith.

Successful Socials.—On Saturday evening, May 28th, 1910, the saints and friends of the Lancaster and Morecambe branches (Liverpool conference) met at their new meeting hall, 85 Church Street, Lancaster, where a social was held in honor of Elder Vincent Bennion, who has been released to return to his home. Elder Bennion was the recipient of some nice presents. All enjoyed themselves and pronounced the affair a success. Elder Bennion labored in this district for ten months. His labors were much appreciated by his many friends.

A farewell social was held in the Gateshead branch (Newcastle conference) on May 26th, 1910, in honor of Elder Stayner Richards, who has been released and is returning home. About one hundred saints and friends were present, and all expressed themselves as having had a delightful time. During the evening, Elder Richards was presented with a handsome traveling case in appreciation of his labors here, in helping found, organise and carry out the successful work that has been accomplished in this branch.

A very enjoyable time was spent by the saints and elders of the Burnley branch (Liverpool conference), Saturday evening, May

28th, 1910, at a social held in honor of Sisters Agnes Simpson, Nellie Brearley and Brother John Hill, who will shortly leave for Zion; also Elders Urban Johnson and A. H. Parkinson, who are honorably released to return home. Tokens of love and respect were given to those going away. The hall was filled with saints, investigators and friends. A good program was given.

A very successful social was held in the Leeds branch of the Leeds conference, Wednesday, June 1st, 1910. An artistic program was arranged, and the many saints and friends who were in attendance enjoyed themselves very much. The social was given as a farewell testimonial in honor of Brother Arthur Senior, who left for Zion, June 4th, 1910. All wished him God-speed and a pleasant journey.

Directly after the regular monthly Priesthood meeting in the Nottingham conference, June 4th, the saints and friends of Nottingham provided a fine tea for the elders. There were about eighty people present to partake of the refreshments and listen to the excellent program provided.

On Saturday evening, June 4th, 1910, we held a social in the Trades Hall, Heywood (Manchester conference), in honor of Brother William Harlick and family, who are going to Zion. There were about forty people present who listened to an excellent program. Refreshments were served and all had a most enjoyable time. On behalf of the Heywood saints and friends Elder James Walker presented Brother Harlick and family with a nice set of knives and forks.

A very successful social was held in the Leeds branch (Leeds conference), Wednesday, June 8th, in honor of Brother Isaac Ward, who is about to leave for Zion. Brother Ward has been a member of the Church about two years, and has been a very active member since his conversion. He has been superintendent of the Sunday School for about a year and a half. A large number of saints and friends were present and had a good time, and Brother Ward was presented with a small token of esteem.

On Saturday evening, June 11th, 1910, we held a farewell social at our new Church, corner Ellesmere Road and Lyons Road, Pitsmoor, Sheffield branch (Sheffield conference), in honor of Elders Laron Andrus, Alvin Robinson, John L. Francom and Brother John Parker who leave shortly for Zion. A very appropriate program was well rendered, and all of those assembled spent a very enjoyable evening. All wished the elders a safe, speedy journey home.

Monday evening, June 13th, 1910, a farewell party was given in honor of President Horton, who has presided over the Norwich conference for the past eighteen months. A very interesting program was rendered. As a token of respect President Horton was presented with an initial ring and a book entitled, "Highways and Byways of East Angelia."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIX.—PAUL'S THIRD MISSIONARY JOURNEY.—At Ephesus.

Text: Acts 19.

I. THE NEW CONVERTS AT EPHESUS. [THE HOLY GHOST.]

1. Believed in the baptism of John: but it seems that they did not understand the significance of the Gospel.
2. Probably they were like Appollos before he heard the Gospel from Priscilla.
3. Paul's question.
4. Their answer.
5. Their baptism.

(Note: This was not a re-baptism.)

II. PAUL'S PREACHING.

1. In the synagogues.
2. To the school of Tyrannus. (a) A public place.
3. The power of God manifested.

III. THE SEVEN SONS OF SCEVA. [AUTHORITY.]

1. "Wandering" Jews—Making a living as best they could.
2. Their attempted usurpation. (a) Effect.
   (1.) Upon the evil spirit. (2) Upon Jews and Greeks.
   (3.) Books of incantation burned.

IV. DEMETRIUS AND HIS CRAFTSMEN OPPOSE PAUL.

1. A maker of silver shrines for the temple of Diana.

Note: "The temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length, 425 feet by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues."—Clarke.

2. Their uproar against Paul. (a) Nature of it.
3. The mob. (a) Rush to the theatre.

Note: "The theatres were often used for popular assemblies, and public deliberation, especially in matters which regarded the safety of the state."—Clarke.

4. Paul's desire to enter. (a) How restrained.
5. The town-clerk's influence and speech. (a) His testimony regarding the Apostles. (b) His gentle rebuke of Demetrius.

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